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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
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Publicity on Church Unity

Do We Need A New Religion?

By CLIFF TITUS

TO fairly answer this question we must take into account the case against religion, such as the cruelties, injustices, crimes, intolerances and superstitions which have been committed and which have existed in the name of religion. We must also keep in mind that most of the social ills and evils of mankind have flourished when the "old-time religion" seemed to be at its very height, and that some social evils have even existed with the sanction of religion; it is well to keep all this in mind when we are inclined to blame all our troubles on so-called "modern" religion.

After thus stating briefly the case against religion and after freely admitting the strength of that case, let us state, briefly, the case for religion:

Religion is a quest after goodness, truth and beauty. It has to do with something in a man which he calls his conscience, with the question, What is right and what is wrong? This quest after goodness naturally leads to the quest after truth. Religion is more than a matter of motives, it is also a matter of intelligence, of knowing the truth. And, of course, goodness and truth lead to the beautiful; with right motives and with intelligence there comes the beauty of love and service.

This being the case, we do not need a *new* religion. Indeed, there could hardly be a new religion. The quest after goodness, truth and beauty is as old as man and that quest is more intense today than it has ever been. Surely no thoughtful person would suggest that this quest be abandoned.

No, we do not need, or want, a *new* religion.

But we do need new *understandings,* and new *interpretations,* and new *applications* of religion. We do need to grow and progress in our religious thinking. We need to "put away childish things" and to "become full-grown men." If our ideas of religion do not change and enlarge and become nobler from day to day and from generation to generation, there is something decidedly wrong with us.

Jesus did not bring a new religion to the world, but He most certainly did bring a new interpretation of old religious truths—"You have heard that it was said—but I say unto you." He found men trying to keep a live, growing, expanding religion in old, set, unyielding forms, and He told them the forms would have to be changed or abandoned. He said the new wine could not be put into old inelastic wine skins. Which simply meant that religion must meet changing conditions and that its goal is in the future, not in the past.

The fundamentals of home life are just the same today as they were a thousand years ago, but home life today must be lived in a much different world than it was a thousand years ago, and the houses in which we live must be much different.

The goal of religion is a "flying goal," always ahead of us. The ideals of the Kingdom of God are yet to be realized. Jesus is not away back in history, calling to us to come back, He is away ahead, calling us to come forward. What we need today is new and better ways of expressing and living religion which is as old as life.

The Program committee which will prepare the program for the next biennial conference of the Community Church Workers will meet in New York on January 24. The conference is to be held in Broadview Community church, of Hartford, Conn., May 12 to 14. This will be the first biennial conference to be held in New England. Already two auto loads from Illinois are assured. Others will travel by rail. The eyes of the fellowship are now upon the program committee.

Who's Who

Our front page cut is furnished through the courtesy of Chicago & Western Railway. A winter sport scene near Jack O'Lantern Lodge, Eagle River district in the North Woods of Wisconsin.
Rev. Cliff Titus is minister of First Community Church of Joplin, Mo., where they have just celebrated their tenth anniversary.
Rev. O. H. King is located at 3218 Norton Avenue, Everett, Washington.
Rev. W. J. Lhamon, minister and writer for the religious press, resides at Columbia, Mo.
Rev. Mark Rich is located at Barnes Hall, Cornell University, Ithaca, N. Y.
Rev. Clyde McGee is minister of Bethany Union Church of Chicago, Illinois.
Raymond Kresensky, formerly poetry editor for our publication, lives at Algona, Iowa.
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Rev. Paul Boyd Rains is minister of Lake Harriett Church, Minneapolis, Minn.
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The Church Against The World

THE moral substitute for war is to be found in all the writings of the Apostle Paul. He does not hesitate to employ militaristic images for use in the churches which he served. The Christian has a war to wage. The church is to marshall against "this present evil world."

It was no ascetic view of life that led to this. Paul was one of the greatest travellers of his time. He knew life at all of its levels. When he wrote, "the saints of Caesar's household salute you" he was writing from the fellowship of soldiers and slaves in the imperial palace. This palace may have been that of Nero. If it were that of some other emperor, the moral and spiritual conditions would not be very different.

An idle population lived upon government doles, and in addition to its bread it must also have its circus. The shows in the amphitheatre were ever more bloody and more degenerate. Unnatural vices honeycombed society as is set forth in last year's novel "Claudius the God." The decay of family life alarmed every thoughtful observer of this society. Every citizen must worship the Roman eagle at least once a year, and worship of the emperor was enforced by law. The task of being a Christian in Caesar's household, or anywhere in the Roman empire, was an exceedingly difficult one. It is also difficult to live a Christian in our modern world.

There must come a militant note into modern Christianity. Just because of our pacifist attitude toward the institution of war, we must become militant in the presence of the evils that threaten human life. Churches that are akin to country clubs, made up just of "the best people" of the community, will never do the business that Christianity has to do in this modern age.

The first task of the modern church is to look around the world and see its real evils. These are not peccadilloes. They are not amiable weaknesses. There is no word in the English language that can better set forth a Christian's true attitude toward them than the one that Paul chose. Our English word "sin," with the hiss in it, conveys to the hearer the sense of abhorrence and opposition that a Christian should have to "this present evil world."

What are the sins that a Christian should fight today? Certainly we must include the sin of Lazarus. The daily newspapers have been publishing the big salaries paid in industry. Here is the president of an average sized concern, not one of the largest, who draws fifty thousand dollars a year salary besides his dividends on the stock he holds. His stenographers get thirteen dollars a week on which to exist in the heart of a great city, and the girl operatives sometimes get ten. Married men get eighteen dollars a week on which to feed a wife and little children. And where do the fifty thousand dollars go? On banquets and drinking bouts and hurtful luxuries. Lazarus sits at his feast today just as in Jesus' day. One does not need to be a reveller, a believer in equal salaries for everybody, to say that sin is about to destroy modern business. This sin destroys the markets that are necessary to business by destroying the purchasing powers of the masses. It destroys the efficiency of the workers.

Something very like emperor worship is here again. It is not just in Germany and Italy where a dictator must be saluted with a ceremony not so different from that demanded by the Roman emperor. Once a week the American navy runs the flag of Christ up above the Stars and Stripes. But our super-patriots would have the nationalistic emblem always above the flag of Christ. The Christian who talks of bringing our rulers to judgment before Christ must face the charge of treason as in the long ago.

The moral decay that brought proud Rome to her knees before the so-called "Barbarians" is here. In our big cities there is no vice known to the ancient world that is not practiced now. We refer not only to loose relations between men and women. We refer to the growth of unnatural vice. Moral decay is making faster inroads among men. The Keeley cure for inebriates has had a fifteen per cent increase of women patients in a year. These unfortunate women were in many cases loungers about liquor taverns before they became patients in a sanitarium.

Our "present evil world" is an order of society begotten of militarism and economic greed. The devil we fight is a very real devil. No country club church, no society of dilettantes, can ever overcome such a devil.

Paul knew that that church which would fight an evil social order must be given attention to its weapons of offense and its weapons of defence. He did not seek to fight an evil world with resolutions and with pamphlets. He saw we must have a church that was a spiritual army with discipline. Only men and women capable of living and dying for a cause can ever prevail against the evils of our day.

For this time the church needs, first of all, more light. It must see where the enemy is, and what he looks like.

Too often the modern church has shot off its big cannon at the peccadilloes of life. This will not do. The flare must be sent up in this midnight of society to show us where the enemy masses his strength.

For this time, the church needs discipline. Entrance to our churches has been too easy. We have looked upon statistics as the guarantee of our strength. They are false guides. Our strength is not in our numbers, and not in the size of our endowments. It is in the soul power of our constituency. Our evangel should win recruits not just to a society of congenial people, but should enlist recruits for a spiritual war.

It is no time for the church to be divided. It was the unified command that brought the Allies victory in the World War. The church needs a unified command. We cannot move forward in battle until each regiment accepts the command of him who is the Captain of our salvation. It does not matter so much what kind of unity the church finds, whether the unity of some federal kind like that advocated by E. Stanley Jones, or something more organic than this, just so the church is able to move as one mighty host against the forces that would destroy human society. The Christ who embodies our ideal for the soul and for society must lead on, and we must follow.

After This Manner

THOMAS Carlyle, in a letter to his friend Thomas Erskine in 1869, wrote:

> "'Our Father which art in heaven, hallowed be thy name, thy will be done'; what else can we say? . . . . . Not for perhaps thirty or forty years had I once formally repeated that prayer; —nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an 'After this manner pray ye'."

To be able to pray and to live after the manner and spirit of this prayer! The minister who can lead his people in these next months into this ever deepening experience will come with his church to a glorious triumphant Easter. In this experience the heart finds its peace. It is the ground of our hope. But the words may have lost their meaning for us in our much repetition of them. God has become vague, remote and unreal, just a word in a prayer. We would live without Him, without that "Something" and that "Other" than ourselves. "We have each other and our science and our machines," we have said, "let us be sufficient unto ourselves!" But we could not! We had no deep conviction to keep us, so we had no peace. The hunger remained for "a homeland for the human spirit." We must turn again to pray: "Our Father who art in heaven." Carlyle is right. "The voice of man's soul is in it." . . . . The psalmist understood it long before, "Thou art our dwelling-place in all generations" . . . .

In this experience, too, life finds its meaning and its ground for hope. God is Our Father, the Father of all men. Each life is of worth to God.

> "All I could never be,
> All men ignored in me,
> That I was worth to God,
> Whose wheel the pitcher shaped."

In this faith man is spared life's bitterest mood, the feeling that his life has no significant relation or meaning. Here too is the ground of our social hope. For, as Dr. Hocking has said: "Your feeling about mankind will be governed by what you believe about mankind; that is the critical proposition in the whole problem of social comment. And unless there is worth in the whole, there is no durable worth in any individual person. . . . . If you want to save the social impulse, save the worth of men; if you want to save the worth of men, find the worth of the cosmos in which man breathes and thinks". . . . .

To be sure this is a doctrine of faith, not a demonstrated truth. But it has the sanction of that which is highest and best in our humanity. "The inmost aspiration of all that is high and pious in poor human nature is in it." And as we trust ourselves to it in brave adventure our world is made glorious with meaning and bright with hope. "After this manner, pray ye: Our Father who art in heaven." To what higher objective could we direct our energies as churches and ministers through these next months?

The Constitution's Interpreters

THERE is a tradition that as Gouverneur Morris was leaving the Conventional Hall where the Constitution was adopted, a friend remarked "that a good constitution had been made". Morris replied: "That depends upon how it is construed." Evidently Gouverneur Morris did not hold the opinion that later became so widespread that the meaning of that document was unmistakably clear and unchanging. This myth grew up later. Chief Justice Tawney believed it, declaring in the famous Dred Scott case that "the Constitution speaks . . . . with the same meaning and intent with which it spoke when it came from the hands of its framers." A mere layman in these matters is moved to ask, however, if the text is so clear why should the interpretation thereof result in so many divided opinions. And in view of the long, long list of divided opinions the mere layman in these matters can hardly be blamed for concluding that its meaning is what the judges would make it mean. Charles Evan Hughes before his appointment as Chief Justice declared: "We are under a Constitution, but the Constitution is what the Judges say it is." And this being the case it is not surprising that the decisions by this highest Court should be subsequently overruled or modified by itself. To quote Justice Brandeis (In Washington V. Dawson-

264 U. S. 219, 235-239) "Modification implies growth. It is the life of the law. . . . . A doctrine declared by Mr. Justice Story with the concurrence of Chief Justice Marshall, and approved by Chancellor Kent was abandoned when found to be erroneous, although it had been acted upon for twenty-six years."

From the standpoint of history then one must ask which opinion, the majority or the minority, if either, will finally represent the judgment of the people. In the MacIntosh case, 1931 (283 U. S. 605) The Court with Justices Hughes, Holmes, Brandeis, and Stone dissenting, denied citizenship to Professor MacIntosh because he insisted upon the right to reserve judgment as to whether or not he would take up arms in defense of the United States. Certainly the Christian conscience will not let the matter rest with that majority decision any more than the conscience of our Fathers were willing to leave the question of the rights of the Negro where the opinion of Justice Tawney left it. All such decisions must be carried back to the people. The meaning of all constitutions that survive must reflect the will, the intelligence and the conscience of the people. It is to be hoped therefore that both the majority opinion and the minority opinion of the Court in the A.A.A. decision may be carefully studied by the people themselves. All who hope for peaceful and ordered change will encourage this end. The closing words of Justice Stone are most pertinent at this point:

> "But interpretation of our great charter of government which proceeds on any assumption that the responsibility for the preservation of our institutions is the exclusive concern of any one of the three branches of government, or that it alone can save them from destruction is far more likely, in the long run, to 'obliterate the constituent members' of 'an indestructible union of indestructible states' than the frank recognition that language, even of a constitution, may mean what it says: That the power to tax and spend includes the power to relieve a nation-wide economic maladjustment by conditional gifts of money."

The final interpreters of the Constitution must be the people themselves.

Happy Hopewell

By O. H. KING

HOPEWELL, somewhere in the Pacific Northwest; three thousand people, the usual schools and stores, twelve saloons, three movie theatres, two dance halls, six brothels, ten lodges and eight churches. Hopewell was a "wide open" town.

Eight churches, with cheap, cheerless looking buildings, over several of which hung debts. Eight ministers, meagerly supported, even with the help of Eastern mission boards which had helped erect the chapels.

Yearly there went to the boards appeals to "Sustain us in our struggle to plant our church in this great field."

Such appeals from numerous fields sent home mission secretaries to churches in the East and Midwest with impassioned pleas to "support our missionaries at the front." Sectarian pride was invoked too. Hearing these appeals, one might conclude that Christ would be deeply grieved should "our church" fail to evangelize—or proselyte—the "Great Northwest." Earnest Christians gave, thinking that they pleased the Master. Scrub and washer-women gave of their meager earnings. The poor gave most liberally. God's money went West, some of it to Hopewell.

Yet eight churches struggled, for audiences, and for money to pay expenses. Special sermons, music and programs drew audiences of from thirty to two hundred.

Even with missionary support, the financial struggle was hard. Schemes were used; chicken dinners, oyster suppers, box socials, bazaars, and a few sly raffles. "For the sake of the cause, buy, eat, take a chance!" Aid Societies saved, cooked, even quarrelled, to help the poor—treasury. Instead of seeking to save the town from sin, churches sought to have the town save them from—bankruptcy. No wonder such churches lacked the respect of the community. Preachers and their wives were handicapped spiritually, socially and financially.

There was a fellow feeling among the ministers. They met, talked about the town's wickedness, discussed problems concerning the young people or heard a brother tell of his denomination's program. The season of prayer was the most worthwhile part of these meetings. In praying together these men escaped from the sense of competition.

Pastor Carleton broke his leg and was confined to his home for several weeks. He had unusual opportunity to study. One day the thought persisted "Study the New Testament as if for the first time!" He began, using no commentaries. He humbly prayed that the Author be Teacher. The study became fascinating, though at times the conclusions cut his heart. Once his wife found him sobbing over John seventeen. She slipped away unseen. One day Carleton said, "Mary, I can never again preach as in the past. I must proclaim what God has shown me."

When Carleton hobbled to the preachers' meeting he was cordially greeted. The chairman called upon him to lead in prayer. Then the brethren perceived that he had been with Jesus. Such a prayer! Joy, praise, love, agony! He was confessing the sin of sectarianism, his own and that of his brethren and pleading for salvation.

No complacent formality, but the humble outpouring of a full heart.

Pastor Young asked to be excused from reading an essay and moved that Brother Carleton tell of his spiritual experiences during his enforced vacation.

Carleton began: "Brethren, I have spent the best month of my life! So much time alone with God and His Word! I've read, prayed, fasted, waited. Now I must speak! Hear, then judge.

"Our churches are small, weak, struggling, a joke to many, an occasion for pity to others. Dens of vice ruin ten people where we win one. People refuse support or give as to paupers. From mission boards, money which should go to city slums, untouched rural districts or to heathen lands, comes here to sustain us while we violate the teaching of Jesus and grieve His Spirit by our divisions. We pray for Pentecostal blessings. Prominent on Pentecost was the 'one accord, one heart, one soul'. Denominationalism has made us competitors. Our church life, contrasted with that of apostolic days, makes one hesitate to call ourselves Christian!

"Brethren, you love Jesus; most of our members do. I beg you to do as I have done. No, don't break your bones, but read anew the words of Jesus and His apostles, having first invoked the Spirit's guidance and promised to follow His leading."

The appeal was so reasonable, so sincere, so impassioned that all agreed to the plan and the brethren parted.

Two weeks later the ministers were together. No one was ready to propose aught except, "Let us pray!" They prayed. Confession was the dominant note. Never had they been so contrite in each others' presence. God had been searching their hearts. The crime of dismembering the living body of Jesus had become so real that they groaned as they thought of having shared in the deed.

Two weeks and another meeting. There had been study, fasting, prayer, travail of soul, and now, victory and gladness. From morning until late afternoon there were prayers, conversations, more prayers and—unity. He who was able to create of Jew and Gentile "One New Man, so making peace", again demonstrated His power.

On Sunday eight congregations heard a frank statement of the failure of the churches to meet Hopewell's needs. Fearlessly, lovingly the truth was told. Then came the astounding proposal that eight churches become one! The basis of union: "Acceptance of Jesus the anointed Son of God. A personal union with Jesus, therefore union with all who are His. 'Believe on the name of His Son Jesus Christ, and love one another as He gave us commandment.' Quickened by God's Spirit, motivated by His love, we face all details as to worship and work, trusting Him who has begun a good work to perfect it. With God and the Word of His Truth emphasizing our agreements, and forgetting all names, doctrines and practices which create division, we shall seek the things which make for peace and edification. Counting the cost, we gladly release all mission boards from financial support."

It was proposed that many neighborhood prayer-meetings be held in the interest of union, that union services be the rule, using only enough chapels to accommodate the worshipers, and that on the Lord's Day afternoon, all who wished should come together for prayer and the observance of the Lord's Supper.

Astonished, but ready to follow their spiritual leaders, were most of the members. The most spiritual rejoiced greatly. A month later the proposition carried overwhelmingly.

On a warm Sunday afternoon hundreds gathered in the little park. A small platform and some seats had been placed. A white-covered table held the emblematic supper. "All Hail the Power of Jesus Name." Half an hour of silent and audible prayer, many kneeling, some prayers indistinct, others just sobs; but God heard.

Brother Carleton read Isa. 53 and Brother Brown, parts of Matthew 27 and First Corinthians 11. Brother Young offered thanks and twenty brethren passed the loaf. When all were served all partook at once. "In like manner the cup." Silently, tenderly, lovingly, the observance "in remembrance".

The sinking sun cast its rays through the trees; a robin began his evensong; the soft breeze brought fragrance. To many came, "With One Accord, In One Place" and "There Am I In The Midst". A verse of "Near the Cross", and the crowd melted quietly away.

While preachers and most members thought of the spiritual value of union, shrewd business men pronounced the movement economically sound. A few sectarians persisted in glorying in their shame and even persecuted their enlightened brethren for a time.

"The great revival", as it was called, soon followed. Local ministers preached. Two, then four churches were crowded. People, long out of touch with the churches, came. Business and professional people, drunkards and harlots, were among the hundreds saved. Places of vice closed for lack of patrons. The united church began serving its community in many ways.

Five years have passed. Hopewell has improved, has clean government, no dens of vice; wholesome social activities abound.

The churches? It is "The Church," now. A large, fully equipped building open every day, houses the united church with its great S. S. and C. E. There comes no money from the East and there are no catch-penny schemes. Neighborhood prayer meetings and the Lord's Day afternoon communion service still prove their worth. The church now ministers in things spiritual and material. The poor, the sick, and the stranger, are served in Jesus' name, to His glory.

The preachers? All busy and happy. Young in a Seattle mission, Brown with the American S. S. Union, others evangelizing near-by mountain folk, while others work in Hopewell. Perhaps the happiest is Carleton who is in China, the living link of the United church.

Happy Hopewell! Possible wherever Christians joyfully submit to the Great Head of the Church.

The Kingdom For Which We Pray

By W. J. LHAMON

PRAYER has been defined as the highest form of speech that human lips can try. Into this highest form Jesus threw a half a dozen sentences which have had the good fortune to be translated into nearly nine hundred of the languages of earth, and to serve as a point of sacred union for all of our too numerous bodies of believers. I attended the Parliament of Religions in Chicago in 1893. There were present the representatives of many of the greater Christian bodies and of all the great ethnic religions. There was the yellow robed priest from India, Vivecananda; there was the white robed priest from Ceylon; there were representatives of Confucianism, of Buddhism and of Mohammedanism. There were representatives of Roman Catholicism, of Greek Catholicism, and of all the greater bodies of Protestantism. I saw them stand side by side and unite in the Lord's Prayer. It was an experience never to be forgotten. Together they said, "Our Father." And together they said, "Thy kingdom come."

What have we in mind and heart when we pray saying, "Thy kingdom come"? Could it be a theocracy after the fashion of the Old Testament order in the time of David or Solomon? Could it be something like what Egypt had known for thousands of years, a monarchy which was also a tyranny? Or did Babylonia furnish the pattern for the praying disciples? Or (what they knew best) the Empire of Rome of their own day—the hated empire of the hated people? Was the "kingdom" of the Lord's prayer any kind of an Oriental monarchy at all? Was it to have somebody on a throne with crown and scepter backed by armies and battles and bloodshed and the pride and pomp of boasted sovereignty?

That was what was in the mind of the average Jews of the days of Jesus, and be it remembered that his chosen twelve were but average Jews. But just that was exactly what was not in Jesus' mind. Why then did he use the term? Simply because he had no other. The word democracy was not in use in his day among his people. Neither was the word republic. He was shut up to the word kingdom, or rather to the Greek word from which we have the translation into *kingdom.* Of course it may be translated into the word *realm.* But no possible translation gives what the Master had in mind. Nor does the Greek word itself. He used it and then spent blessed months, and even years, in lifting out of it all of its old meanings and in putting into it a great, new meaning.

As to this new meaning. It is not God the monarch of the Old Testament whom we address in the prayer. It is God the Father of the New Testament. "Our Father . . . . thy kingdom." That makes a vast difference. If it is the Father's kingdom for which we pray then it is not a Caesar's kingdom; nor a Kaiser's; nor a Czar's; nor even a David's or a Solomon's. It is true that God is presented in the Old Testament poetically and with national limitations as Father. But with Jesus that term is more than poetry. It is a term of endearment—and much more. It is a constructive concept. He builds on it. He builds his kingdom on it. The underlying governmental concept of the Old Testament is that of *monarchical* monotheism. The creative concept of the New Testament is that of *paternal* monotheism. The difference is wide, and the results that logically flow from these almost conflicting concepts are as different as tyranny is from democracy, or as lordliness is from brotherliness. Monarchy goes with the theology of the Old Testament; democracy with the theology of Jesus. If it is the Father's kingdom that we pray for then it is the kingdom of all his children, and that means democracy. It was a sad reversion when the church of the fourth and fifth centuries turned from the democracy of Jesus to the kingdom patterns of the days of David and Nebuchadnezzar. On its governmental side Roman Catholicism is a swing backward to the oriental monarchism of Egypt and Babylon and Assyria and Judaea.

But how did Jesus lift the old meanings out of that old tragic word *kingdom?*

1. He did it by his life. He would have nothing to do with thrones and crowns and all the ostentation that goes with them. When he was tempted to take the military way to thrones and crowns he answered, "Get thee behind me, Satan, for it is written, "Thou shalt worship the Lord thy God and him only shalt thou serve." When in the midst of his popularity he found that they would come and take him by force to make him a king he went away into the mountains alone. In a crucial hour he commanded his militant disciple, Peter, to "put up the sword," saying, "All they that take the sword shall perish with the sword." He died rather than "take the sword." In those days the sword more than the crown or the scepter was the symbol of Roman imperialism, the ideal of the times.

2. He did it by his teaching. Virtually he said to his disciples, You think my kingdom is like that of David, or Solomon, or Alexander or Caesar? No! It is like a grain of mustard seed! How disappointing to his would-be fighting followers! Or again; it is "like leaven!" Or again; it is like 'a treasure hid in a field," and worth all you have. Or again; it is like "the ten virgins who went forth to meet the bridegroom," five of them intelligent and five of them stupid. Or again; it is like a judgment day with the sheep on the right and the goats on the left. Or again; it is like a shepherd seeking his lost sheep, one out of a hundred. Or it is like a Samaritan binding up the wounds of a waylaid stranger. Or (the climax of all

his parables) it is like an aged father *running* to meet and kiss his returning and repentant, prodigal son.

This is the Master's category of definition, and into it one may fit each and all of his parables, plus his prayers, plus his Sermon on the Mount. The whole body of his teaching fits into this every-day, pragmatic, peaceful category. It is highly significant that he never likened his kingdom to a sword, or an army, or a battle-field, or an empire like that of ancient Babylon or the Rome that he knew. If we could hear his voice today as it was heard in Galilee and Judaea and Samaria, would he liken his kingdom to bombing planes, poison gas, battle ships, machine guns, trench warfare, barbed wire entanglements, dum dum bullets, and wholesale murder? To ask is to answer with a great and vehement NO! Still as of old he would say, and with two thousand years of added history to back him, "They that take the sword shall perish with the sword." War kills the vanquished and the victors.

On the other hand, the kingdom for which we are taught to pray (if only we will heed the Master's own definition of it) is as creative as the seed grains of earth. It is as merciful as a surgeon binding up wounds. It is as long-suffering as a father whose son has gone wrong. It is as desirous for redemption as a shepherd seeking his lost sheep. It is as tenderly loving as one who takes a little child in his arms and says, "Of such is the kingdom of heaven."

This kingdom, thus defined, is not identical with our conglomerate of denominations. It is not identical with any one of them. Infallibility has no monopoly on it. Dogmatism can build no walls around it. Sectarian prejudice belongs to some order of "lesser breed." Philosophy should court it, but cannot improve on it. Science may adopt it as her holiest handmaiden. It seeks to include the divine goodness of all believers and of all bodies of believers, and to eliminate the shortcomings of all. "Our Father . . . . thy kingdom come."

"The Four - in - One Tree"

By MARK RICH

RICHARD Bell, a farmer, went into his orchard one day to graft a seedling cherry tree. The tree was sturdy and bore plentifully, but the cherries were small and not marketable.

The farmer preferred Royal Ann cherries to any other. The canneries paid more for this variety. Besides, Farmer Bell liked them best for their pale color which became tinted a blushing red in the early July sun. So he grafted the seedling tree with Royal Ann scions.

He cared for the tree with constant solicitude, protecting the scions as they grew, and trimming away excessive seedling sprouts.

A few seasons later the tree flowered. The farmer's joy increased daily as he saw the blossoms change into green miniature cherries. These increased in size each week, and in a few months began to turn red.

It was not until then that the farmer noticed a variation in the fruit. Some cherries were smaller than others, and certain branches appeared to be ripening earlier than the rest. Farmer Bell could not explain the cause of this.

Day by day the cherries became riper until some of them were ready to eat. These were Royal Anns. On another branch hung Bings; round, reddish-black, and firm. Lamberts, which were more pointed and dark red and juicy ripened on another branch a week later. On a hidden limb the farmer discovered a few clusters of seedling cherries.

He now understood the reason for the four varieties growing on one tree. He had thought he had only Royal Anns. But, unwittingly, he had mixed the scions when grafting. Farmer Bell was not sorry now when he saw the result. The four-variety tree could not be profitable, but it was interesting. He did not care to change the tree again. Instead it became his pride and during each fruiting season he showed it to his friends and neighbors. In the course of time he fashioned a parable which he delighted to relate.

He would say, "Harry Barnes is a Baptist, Joe McClintock is a Presbyterian, John Jonassen and I are Methodist, and Bob Jackson is a Congregationalist. On Sunday we go to separate churches where each of us thinks his religion is better than the other fellow's. Well, this cherry tree has taught me that if a seedling and a Bing, a Lambert and a Royal Ann can grow on one trunk, that different brands of Christians ought to get along together in one body. Did not Jesus say, 'I am the vine, ye are the branches.'?

"The trouble with us is that we all want to be the trunk. Christ and God are the trunk. It is time that we, as branches, take our places on the main trunk, each of us bearing our own kind of Christian fruit."

At first Farmer Bell's friends twitted him about the "federated cherry tree." But after a time they began to see that the ideal was sane and Christian. Each began to hope and pray that he might soon become a member of a church in which Christians of many varieties would become as branches unified on one trunk, and that trunk Christ.

A true friend unbosoms *freely,* advises *justly,* assists *readily,* adventures *boldly,* takes all *patiently,* defends *courageously,* and continues a friend *unchangeably.*

—WILLIAM PENN.

BOOK TALK

Songs From The Slums

By Toyohiko Kagawa
Cokesbury Press, 1935, pps. 96, $1.00

"THEY learn in suffering what they teach in song." The truth of this line which, I believe, is Shelley's, is fully attested in the thirty-seven poems that make up this slender volume. They are the cry of Kagawa's very heart as he shares the ugliness and misery of the slums of Shinkawa. One is not sure from a single reading of these poems which leaves the deeper impression: Kagawa's sensitiveness to the horror and misery of the slums or his clear perception of and responsiveness to the beauty and consoling power of Nature. At all events these songs of exquisite beauty and tenderness portray with a terrible realism the sordidness and tragedy of the dark and neglected areas of a great city's life. And these are the sorrows not alone of Shinkawa but of the slums of all the cities of the western world, as well,—the by-product of a greedy, sordid, lustful and profit seeking civilization. What pictures of misery are presented:—The painted idiot girl, her back tattooed with vile pictures in red. But she

Will never lure men to her den
again,
She is dead.
And then thought is directed to the
. . . . Ordinary folk
upon the hill,
To whom
The slums are vague.

Then back to the slums, to the little actress girls, with the crowd staring at them. Kagawa stares at them, too, and then went away and hid his face and wept,

Weep for the woe
Those little singing girls
Must know.

There is the vagabond, "The slum's masterpiece", born of a harlot mother; another victim of leprosy; the little factory girl starting to work at six in the morning, hungry, cold, and crying in the snow. There are tears and despair and an overwhelming sense of helplessness. But also there are visions of God.

"Out of a little flower
God gazes into my face."

. . . . . .

"Ah, little heart, as you nod,
How happy these visions of
God!"

. . . . . .

Though imprisoned his spirit is free. He drags his chained body to the window ledge, and then

"Fearless I fly and fly,
On through the heavenly sky:
Breaking all prison bars,
My soul sleeps with the stars."

Beauty is ever at hand to console and to renew:

"The earth and I are drab and
tired,
But very, very soon
We shall be mad with beauty
When the fairy cherries bloom."

These are the songs of a heart torn and crushed by the miseries of his fellows. They reveal the complete abandonment of his life to God. They are "the deep sighings of God." This little volume will be read for its poetry which is of a high order. It will be read as a diary of one of the most remarkable personalities of our time. 'For what he has learned in suffering he here teaches in song.' And these songs, so moving in their tenderness and beauty, will lay their challenge to the folk of every city,—

To whom
The slums are vague.

CLYDE MCGEE.

There Shall Be Twilights and Other Poems

By Clare MacDermott
Turner Company, 1935, pp. 65

POETRY to be poetry, Padraic Colum suggests, "must give us some fresh feeling about life through words which are also music and image." To write poetry, then, one must have some fresh feeling about life and, also, have the skill to communicate this feeling in words. Miss MacDermott has quite achieved this in some of her poems but quite failed in others. She is sensitive to the beauties of nature and to its ever changing moods, tones, and colors. And she succeeds in many excellent lines in communicating these moods, as in, "Dusk Comes Softly," p. 52. A fresh feeling is given about things as common as stones in a poem with that title. This poem, I think, is the best in the book. The "Night Moth" is particularly effective, the last line of which is strong and full of surprise.

Because we feel Miss MacDermott can greatly improve her work we venture to offer some critical comment. These poems suffer from being too "wordy" and too obscure. In some cases the obscurity may be due to faulty punctuation. In "Strands" p. 8, the first stanza of eight lines is an incomplete sentence as it stands, with a period after the eighth line. In "Gossamer Windings" I am puzzled to know what the poem is all about. Again there is carelessness in the use of words. "Dim" seems to be a favorite and is made to do general service on pps. 17, 25, 29, 33, 57. "Glib of Tongue" hardly conveys the feeling she intends us to have of "the child of whom Mary dreamed." And surely this little child did not "gloat" "on some tiny painted boat." Again on p. 32 "a filmy moth" is pictured as "gloating"! In "Eastern Love Call" p. 13 one wonders if "take" was intended to rhyme with "fate." The last half of the first line in "I Have Hidden My Dreams" p. 13 seems to be a stop gap. There is too frequent use of unusual words and doubtful phrases as "rabble Crowd," "rippling grass" p. 29; "A sharp wind keening," p. 27; "scheme attune" p. 16. And it seems to us such words as "oaf," "Leprechaun," "varlet," "b u r b l e," "g a u n d s," "shoon" are used too frequently. Miss MacDermott has the sensitivity and fineness of feeling that mark the poet but she fails in the power of

"communication." Her words are for from being either music or images.

"The Night Moth," referred to above is here quoted:

"Through crowds that hasten, to and fro,
She roams—a creature of the night;
The poppies on her bosom glow;
Her eyes and scarlet lips invite.

"At all things good those lips have mocked,
A being beyond the pale she seems,
And yet—how many times she's rocked
A baby's cradle—in her *dreams*.

CLYDE MCGEE.

The Last of These

Eleven Stories

By Jay G. Sigmund

The Prairie Press, Muscatine, Iowa
$2.75

NO literary critic today can tell just where the short story is going. We have the stories in the popular magazines that seek to entertain and are satisfied if they can hold a reader's attention while he reads. These stories are mostly a momentary escape. They have no contact with the actual world in which the reader dwells. On the other hand we have stories with deep social portent. Each story, theoretically, presents some realistic picture of the contemporary world. These stories are not romantic, not escape literature, but it is safe to say that their tragic pictures are not always real either.

The author of these stories, Jay G. Sigmund, is satisfied to present a few incidents in the lives of humble people living along the Wapsipincon River in Eastern Iowa. The people he deals with are not people actively involved in the contemporary world. They do not even represent a side of present-day culture. They are the old men and old women, left in this back-water town, who still cling to the old things. Their interests are confined. Their lives are narrowed. They cherish an old tradition which in their eyes, and perhaps in the eyes of the author, has been colored with an aura of mellowed beauty and tragedy. We can not be too sure that they are socially valuable in the world today. Nevertheless the writer, whose purpose is to treat them sympathetically—even with nostalgia—holds to his purpose. The characters live for us. The incidents making the short stories are real. Those interested in a past culture can enjoy these people.

The book is beautifully bound. (The printer has received national recognition for his book-making.) It is a limited and signed edition.

RAYMOND KRESENSKY.

Religious Liberals and Conservatives

By Thomas A. Symington

Bureau of Publications. Teachers College, pp. 104. $1.50. 1935.

DR. Symington has rendered a real service in the publication of this doctor's dissertation. All of us are acquainted with both liberals and conservatives. How they originate, how the environment affects them, how they differ from each other in characteristics, the influence of the Church School in shaping their ideas, etc., are the questions faced in this monograph.

The concluding chapter has to do with the significance of the study's findings for religious education. Here it is concluded that openmindedness or experimental thinking is not enough. There must also be the experimental attitude toward living. Failure at this point precipitates the youth problem. Wise religious educators will take due notice thereof and govern themselves accordingly.

W. A. HARPER.

New Books Received

THE GREAT EVANGEL, *Lynn Harold Hough*, Cokesbury Press, Price $1.50. In five chapters Dr. Hough brings into focus the major functions of the ministry.

GOD THE CHRISTLIKE, *James Robertson Cameron*, Cokesbury Press, Price $2.00. British Weekly says, "This is a book of deep and sensitive insight, and never loses touch with reality."

YOUTH'S WORK, In The NEW WORLD, *T. Otto Nall*, Association Press, Price $1.75. Presents interviews with 27 men and women leaders in their particular fields, on behalf of youth.

THERE SHALL BE TWILIGHTS, and Other Poems, *By Clare MacDermott.* Turner Company.

Community Church Fellowship

THE community church has grown out of the religious life of local communities. Rarely has a community church had its inception from the initiative of denominational ecclesiastics unless, indeed, it has been in reality a denominational church bearing the name "community." The inspiration for a community church has arisen from several conditions.

In the first place, it must be admitted that the primary reason has been economic. Many a preacher, and layman too, has fallen into the delusion that God has appointed him or his denomination as his special "Defender of the Faith." This has been one of the evils of dogmatic theology. A legalistic mind easily becomes victim of the fallacy that the truth he sees or the opinion he holds is the only door through which God will admit all men. The result is a misguided zeal which produces sectarianism and over-production of churches in communities unable or unwilling to support them on an adequate basis for effective results. The picture of small villages with churches representing several of the denominational groups often clustered within a block or two of each other and sometimes occupying opposite corners of the same street intersections is familiar to us all.

It would be too long a story to analyze the effect of this over-production of churches in the character of the churches themselves and in the religious life of the community.

Suffice it to say that this generation, especially since the depression, has become weary of perpetuating such a divided condition of the church. In the majority of cases disinterest in the church is the result. In some others there are those who are willing to try to improve the situation and either have created community churches or are eager to do so. They are convinced that a larger church with a better leadership and program can be maintained at a cost below the aggregate required by many smaller ones. What a pity that economic pressure must sometimes drive us to the performance of that duty which intelligence and love of truth should lead us!

There are, however, those who are interested in the community church through definite conviction that Christ's people ought not be divided and that there can be unity of organization and unity of purpose and yet diversity of thought, worship and methods of work. It seems to me that the majority of independent thinkers among those who seriously concern themselves about religious matters are eager for a united church. To them the unity of spirit which finds expression in a unity of fellowship is in harmony with Scriptural teaching. A united church challenges their interest because it seems a fitting witness to the world of the genuineness of the Christian gospel. A divided church cannot effectively preach unity to a divided world.

Friends of this movement understand how there can be unity without uniformity. They do not believe that unity of purpose, of spirit or of fellowship is impossible even though there is diversity of opinion, of organization and forms of worship. Most religious sects develop institutional loyalty by insistence on conformity to modes of thought or forms of organization. The Community Church Movement is less likely to evolve into a denominational status because its unity is centered in a spiritual ideal of Christian fellowship inclusive of the wide range of types of minds and temperaments to be found in all branches of the Christian family. One of the needs of the independent type of community churches is a sense of their wider fellowship with churches sharing similar ideals. Such a fellowship can be established and maintained to the enrichment of the local church as well as the advancement of the movement in general.

It seems to me that community churches can discover more ways of sharing their experiences and experiments in the practice of Christian unity. Essentially a movement of Christian laymen, it is to be hoped that community church workers will develop some means of inter-church fellowship. The Community Church Workers exist for the purpose of stimulating this sense of unity of interest and spirit among the churches. THE CHRISTIAN COMMUNITY ought to find its way into the home of every active community church worker. Subscribers to this splendid magazine could greatly enhance its usefulness if they would systematically supply bits of news of church activities that especially illustrate how community church work functions. Victories in bringing to pass this larger fellowship, achievements in Christian life made possible through this wider co-operation help to inspire further adventures in the practice of unity. Through the sharing of ideas and exchange of news items let us make this paper one means of discovering new ways of increasing fellowship among all the friends of community church work.

PAUL BOYD RAINS.

Only One a Mile? They Seem Closer Than That

If all our highways were laid out in a single long line there would be a filling station for every mile of the way. The gas-station business has been estimated to be overcapitalized to the amount of $1,000,000,000. At four per cent interest, this represents an annual useless expense of $40,000,000. Which means that the public pays two cents more per gallon of gas than is necessary. At present they are paying for the seventy-one per cent of the gas stations which are superfluous.—*"Common Sense."*

Tall Towers

By MARY BARLING STREET

Tall towers, sky-lifted, square and so aloof,
You cannot spoil my fun.
For here, ensconced upon my lower roof,
I bask in glorious sun.

Just so, in spirit other souls may aim
At ideals higher far
Than I—and yet I know I still may claim
God's sun and shining star.

New York City.

Dr. Kagawa Speaks On Cooperatives

"RELIGIOUS Idealism and the Cooperative Movement was the title of the opening address by Dr. Toyohiko Kagawa of Japan at the "Sightseeing Seminar on Consumers' Cooperation" held under the Federal Council of Churches at Indianapolis, Indiana, December 30 to January 1. The title of Dr. Kagawa's address gave the keynote of the Seminar. The 350 delegates were widely representative of national denominations and state and local councils of churches. The Seminar was designed to give an opportunity to church leaders for first-hand study of the development of consumers' cooperation in America, following list of speakers, in addition to Dr. Kagawa, indicates the comprehensive nature of the program: Murray Lincoln, Secretary of the Ohio Farm Bureau Cooperative Association, "A State Program of Consumers' Cooperation"; I. H. Hull, General Manager of the Indiana Farm Bureau Cooperative Association and President of National Cooperatives, Inc., "The National Picture"; Howard A. Cowden, Secretary-Treasurer of National Cooperatives, Inc., "Cooperation in European Countries"; John W. Edelman, Re-

search Secretary of the American Federation of Hosiery Workers, "Organized Labor and the Cooperative Movement": J. L. Reddix of Gary, Indiana, "The Negro and Consumers' Cooperation"; Adolph Krahl, Director of Public Relations of the Pure Milk Association, Chicago, "The Relation of Producer and Consumer Cooperation"; and E. R. Bowen, General Secretary of the Cooperative League of the U. S. A., "General Summary."

An entire afternoon was devoted to a discussion of relations of churches to the cooperative movement, chiefly in the field of education and spiritual dynamic. Among the speakers were: Rev. Ellis Cowling, "A Rural Parish and Consumers' Cooperation"; Rev. J. R. Thomas, "City Ministers and Consumers' Cooperation in Kansas City"; and others, in a symposium with discussion and questions.

A special feature of the Seminar was the sightseeing trips to the interesting cooperative developments in Indiana, including a cooperative wholesale; farm machinery and supplies; oil blending plant; gas station; seed, feed and fertilizer factory; chicken hatchery; a lumber and coal yard; a flour mill; a strongly developed credit union; and a demonstration in cooperative education and recreation. On these trips delegates were able to inquire into the problems of actual management and those factors which make for success or failure.

A Change At Woodmont, Conn.

MR. Hugo Thompson recently discontinued his work at Union Chapel of Woodmont, Conn. He has gone back into Y. M. C. A. work. The church has called C. Waymon Parsons who recently left Ebensburg, Penna. Mr. Parsons is to continue his studies at Yale University while serving this church.

Ministerial Changes

A NUMBER of ministerial changes have taken place recently. Last year Rev. Jonathan Thompson, pastor of Congress Park Community church in the Chicago area passed away. This church now announces that it has called Rev. Edwin D. Rounds who is already at work in the new field.

Federated church at Freeborn, Minn., has called Rev. George Safford. This church was formerly served by Rev. William E. Thompson.

After several years of fruitful service at Fox Lake, Illinois, a well known summer resort town, Rev. Merrill Tope has accepted an appointment to First Methodist church, at Princeton, Ill. His successor at Community church, of Fox Lake, is Rev. Raymond Laurie.

Rev. Allen G. Skiff has been called to Middletown, Vermont, to serve the Federated church, succeeding Rev. Robert H. Delorme.

The First Union church of Swampscott, Mass., announces that Rev. Herbert F. Mekeel is now serving them as pastor. This church is composed of Baptists and Disciples. Rev. L. B. Thomas was their former pastor.

Local War On Booze Traffic

THE Summit Association for Liquor Control seems to operate largely in the area of Summit, New Jersey. It issues a very interesting bulletin showing the result of repeal. The last bulletin indicates that practically every promise that was made by the wets prior to repeal has now been broken and that conditions are far worse even than in pre-prohibition days.

A New NRA for the Churches

DR. Alexander Lyons of Eighth Avenue Temple, Brooklyn, New York, urges that the church have an NRA which he interprets to be a New Religious Act. Reforms he would stress would be the correction of the following:

1. Emphasis of incidental things to the subordination of the essential. We have too many struggling denominations, too much divisive ceremonialism.

2. Too much coddling of mechanized custom to the exclusion of a greater amount of cultivation and conservation of character.

3. Too little conviction and consciousness of commitment to a cause as the greater justification of a churchly organization.

4. Too much personalism in the form of personal pride, amibition and antagonism. Too much of the human ego, too little of the Divine I am.

More About The Clinic

IN our last issue brief reference was made to a children's clinic which is conducted at Potomac Heights Community church, of Washington, D. C. The pastor of the church, Rev. O. J. Randall, has been kind enough to give us additional information with regard to this clinic. The physician is a woman, Dr. Grace G. Purse. She devotes every Thursday morning from 10:15 until noon for the registration of children. A purely nominal fee of 25c per annum, plus a charge of 5c for each examination supplies the small amount of actual material used. Last year there were 515 separate treatments and examinations. The clinic is sponsored by the New Idea Society of the church. The Potomac Heights church has shown their appreciation of their minister by presenting him with a new typewriter.

Preaching At Bryn Mawr

DR. M. Russell Boynton of Bryn Mawr Community church, Chicago, has a virile pulpit which draws to the church large congregations. The past four Sundays his sermon topics have been particularly interesting. "The Glory of the Lord" dealt with the added values which the coming of Jesus brought to human life. His Christmas sermon was entitled "The Holy Family." The last Sunday in the year he preached upon the theme "After the Storm" reviewing the experien-

ces of recent months and undertaking to discover things of significance that would be of value in the days to come. He began the new year with a sermon on "Faith in the Future." It was largely illustrated from the life of Dwight W. Morrow. The object of this sermon was to show those qualities of American life upon which a substantial hope for the future can be built.

Digest Publications Consolidated

THIS past fall there have been two magazines published that undertook to make a digest of religious news. These have been consolidated into one which will henceforth be called The Religious Press Digest. It will be published from Grand Rapids, Michigan, by the Wm. Eerdmans Publishing Company.

Christmas At Park Ridge

A MID-NIGHT service was held on Christmas eve in the community church of Park Ridge, Illinois. The church was filled for this service which lasted from 11:30 to 12:50. The choir and minister worked out a service which they called a "religious symposium." The minister presented six three minute meditations which were followed in each case by appropriate music. Other features of the Christmas week in this church were a religious pageant presented by the intermediate young people on Sunday evening before Christmas and abundant giving by all the departments of the Sunday School for charity.

Ministers Publish Sermons

THE Minister's Annual for 1936 is now out and contains sermons from a number of community church ministers. Among those making contribution to the book are Dr. H. L. Willett, pastor of Union church of Kenilworth, Illinois; Dr. Burris A. Jenkins, pastor of Linwood Community church, of Kansas City, Mo.; and Rev. O. F. Jordan, pastor of Community church, of Park Ridge, Illinois.

New Minister Installed

WILLIAM Nelson Hawley has accepted a call to the community church of New Carlisle, Indiana. He is just now completing his studies at the Chicago Theological Seminary adjacent to the campus of the University of Chicago. This church has always used Disciples ministers but Mr. Hawley is a Methodist. There is a Methodist church in New Carlisle, the effort to include all Christians in the community in a community church having been frustrated up to this time. Community church occupies the property formerly used by a Disciples church whose members are now in Community church along with people of other denominations. A. L. Severson was pastor of New Carlisle church for several years while carrying on studies at the University of Chicago. He recently accepted a call to teach in Berea College.

Christmas At Joplin

REPORTS from various sections of the country indicate that there has been more spending this year than in former years and a greater spirit of happiness at the Christmas season. The report from Joplin, Missouri, is just one indication of this. The church bulletin has the following account of Christmas in the community church of that city. "From every standpoint it was a great Christmas in this church. The Women's Alliance Christmas meeting with 100 women present. The Ladies' Night of the Men's Alliance with 150 present. Numerous other parties which were well attended. The church completely filled morning and evening on Christmas Sunday. Wonderful programs of Christmas music and drama. Beautiful decorations for all occasions. Seventy of the finest Christmas baskets which we have ever sent to bring cheer into seventy homes. The cash offering for the baskets was more than $50 in addition to all the other contributions of fruit, vegetables, bread, meat, toys, etc. The young people caroling throughout the city. Yes, it was a great Christmas. The spirit was fine; everything was fine—the finest we have had for several years—which indicates new life and new enthusiasm and new hope for our church."

Changes At Davenport

AFTER a very sacrificial ministry in People's Community church, of Davenport, Ia., Rev. Benjamin F. Martin has resigned to accept a Congregational church at Ashland, Ohio. His work has been carried on in a theatre building and has made its appeal to the unchurched in one section of the city, many of whom are the German immigrant type of third or fourth generation. Community Church Workers sent Rev. T. Stuart Cleworth of Community church, of Savanna, Illinois, over to Davenport as a counsellor recently. Following his visit a candidate has been sent to confer with the church. Organizational features of the church life are a young married people's club, a woman's council, the church

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COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

school and young people's society. The church has had hard going financially but is reported to be determined about going forward with its work. A farewell reception was given to Dr. and Mrs. Martin the night before they left.

Rural Church Activities

COMMUNITY church, of Clay Township located near South Bend, Indiana, serves a field that is partly rural and partly made up of men from factories of the big city nearby. There is a very good interest in this church right now. On a recent Sunday a new portable organ was installed for the use of the primary department of the Sunday School. On a mid-week occasion a chicken dinner was served. These chicken dinners are a feature of the winter season.

Minister Passes Away

WE regret to learn of the sudden passing away of Rev. Napoleon P. Gregg, who ministered to the Independent Community church (colored) Los Angeles, California, and who was elected President of the Bi-ennial Council of Community Church Workers (colored) in America at its meeting last August. Mr. Gregg was buried in Los Angeles, December 16. Rev. Clayton Russell, for many years assistant, has been installed as the new pastor. Rev. J. A. Winter of the Progressive Community church, Chicago, succeeds Mr. Gregg as President of the Council. He and Rev. M. J. Evans, of Metropolitan Community church, of Chicago attended the funeral of Mr. Gregg.

Plan Youth Convention

COINCIDENT with the receipt of cable greetings from Dr. Daniel A. Poling, president, the International Society of Christian Endeavor announced today the preliminary plans for the 1937 convention of the youth movement, which has 3,000,000 members in North America.

Cabled President Poling from Korea: "Delighted with Grand Rapids choice; ideal for convention. New Year's greetings."

On invitation of the mayor, Chamber of Commerce, and religious leaders, Grand Rapids, Michigan, has been selected as the convention city. The dates are set tentatively as July 7 to 13, 1937.

The thirty-fifth biennial convention of the International Society, held at Philadelphia in July, 1935, attracted an attendance of more than 20,000 young people and its features included a parade of Christian youth in which 50,000 marchers participated.

Christmas at Broadview Church

THE spirit of Christmas was everywhere manifest through the parish of Broadview Community church at Hartford, Conn. The young people went out caroling on Christmas eve; the various departments of the Sunday School had Christmas parties; the Broadview Community players presented "One Gift Above Another" written by Leonora Johnston; and the boy's club sold Christmas trees using their profits for the decorations of the church auditorium.

Sunday School People Go To Norway

THE twelfth session of the World's Sunday School Convention will be held at Oslo, Norway, July 6-12, 1936. Reservations are already being received at the offices of the World's Sunday School Association. Very favorable hotel rates have been secured in the city and the delegates will be entertained at less expense in Oslo than they would have in any good city in the United States. The Association is taking reservations on two ships, the Scythia which sails June 19 and the Stavangerfjord which sails June 24.

February Social Activities

SOCIAL events for the month of February center around several special days. Activities planned for Lincoln or Washington Birthday celebrations may take the form of suppers, banquets or meetings where

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programs commemorating these two great leaders of our country may be presented. Music, readings, poetry, historical events and incidents, and moving pictures pertaining to the times and happenings of their day, are suggestions that may help you in building such a program.

Events centered around Valentine's Day or Leap Year Day may take the form of socials with games of various sorts. A few suggestions are given below.

Invitations should be simple and may be made on cards or sheets of paper with little stickers appropriate of the affair in the corners.

Decorations should be in keeping with the event. They may be kept simple but effective.

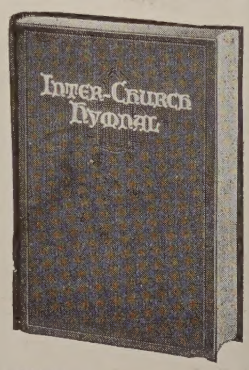
Plan carefully your entire program, giving consideration to the time of each song, speech, game or event on it so that your program will not be too long and tiresome, nor will there be gaps to fill in. Start promptly and have a definite close planned.

As an ice-breaker, give each guest as he or she arrives half of a red heart. These may be made of light weight card board with or without verses and cut in various zig-zag halves. When the partner is found, the verses may be read or conversation started. A heart hunt may be launched early in the program. Small paper hearts of various sizes, or candy hearts with little verses on them should be hidden around the room before the arrival of the guests. The one finding the most may be given a small award of a candy heart or small valentine. Arrange beforehand a large heart divided into many small sections, in which are written or pasted fortunes. The heart may be made of cardboard or of red paper mounted on card board. Give each guest a little red or white dart with a pin in it. Blindfold the contestant and allow him to pin his dart on the heart. Then remove the blindfold and have him read his fortune to the guests. Tableaux may be arranged, if desired, by making a large frame made of cardboard, pasting lacey shelf paper around the edge to resemble a valentine. Various scenes in Riley's poem "An Old Sweetheart of Mine" may be presented as someone reads the poem. Or as old love songs are played tableaux of famous lovers may be presented in the frame. These may be announced or made into a guessing game. Many suggestions will no doubt occur to you for this.

Give to each guest a pencil and paper on the top of which is written Saint Valentine or Leap Year and see who can find the largest number of words in the letters in a given time. Many other games of this nature can easily be found.

Refreshments should be in keeping with the occasion—raspberry jello in heart shaped moulds, or

TEST AND COMPARE



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raspberry ice, served with heart shaped cookies or little cakes, and red cinnamon hearts are appropriate. Close with the chorus of "Just a Song at Twilight" with the lights dimmed.

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Uniform Sunday School Lessons

Feb. 2, Jesus Enlists Helpers. Luke 5:1-11, 27, 28.

Reb. 9, Jesus Insists on Righteousness. Luke 6:39-49.

Feb. 16, Jesus Helps a Doubter. Luke 7:19-28.

Feb. 23, People Before Property. Luke 8:26-37. (May be used with temperance applications.)

Senior C. E. Topics

Feb. 2, Purposes of Our Society. I Cor. 12:1-12. (Christian Endeavor Day.)

Feb. 9, Jesus Insists on Righteous- 23:29-39.

Feb. 16, How Far Should Authority Be Respected? Rom. 13:1-8.

Feb. 23, Things for Which We Stand. Gal. 5:22-26.

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"Huh," rejoined Charles, "I've never heard of it. What is it?"

"Shoe leather," retorted his father. —*Exchange.*

Reproached

"Shoe-laces lady? Awful cheap."
(Oh that sickly smile
Foreknowing one more absent sweep
of eyes that turn a while
Unseeing, motion with disgust).
Outraged at dirty hands
That slink caressingly with just
Despair on rubber bands,
I cleanse my vision with a look
At mine so pale, so pale. . . .
What shadows them? The sun forsook
With shame behind God's veil.

—Ida Elaine James.

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